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THE  
ETHNOLOGY  
OF THE  
M O T U.

*A THESIS*

*FOR THE DEGREE OF M.D.*

*by*

*W.Y. TURNER M.B.,C.M.*

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## The Ethnology of the Motu.

In choosing a subject of Thesis for the M. D. degree, it would appear that one upon some topic connected with the Science of Medicine was most appropriate. Cases however occur in which the Thesist has been placed in circumstances so peculiar as to render him unable, either to prosecute any original inquiry in Medicine, or to record the result of the application of known principles. Such circumstances indicate the choice of a subject in no way connected with Medicine.

The writer pleads to having been placed in such circumstances as an extenuation for choosing the above subject.

Shortly after graduation in July 1875, I left England for New Guinea as a Medical Missionary of the London Missionary Society, lived there for six months, but was compelled to leave it on account of the unhealthy nature of the climate.

While upon New Guinea I was, in a great measure, shut out from what was going on in the civilized world, and prevented by the prejudices of an ignorant people from practising the art of healing as taught in civilized schools. Under these circumstances it appeared that the people among whom I was placed

their manners and customs, would be a fit subject for Thesis, especially as little or nothing is yet known about this people; hence the subject, the ethnology of the Motu.

Before commencing the subject, it is necessary to define accurately the part of New Guinea peopled by the race called the Motu.

Many different accounts have reached this country regarding New Guinea and its people which have misled and confused. This is due in a large measure to the fact that the extent of New Guinea is lost sight of, and those who write fail to specify the exact spot to which their observations apply. It is evident that as there are different peoples in New Guinea, so the manners and customs of the people in one part, are very different from, and in some cases even opposite to, those in another. In this paper reference will be made to that part of the South East peninsula of New Guinea which lies between Redscar Head on the west and Hood Bay on the east, with more special reference to Port Moresby, at which place I resided while upon New Guinea.

This part of the New Guinea coast is bounded by the Great Barrier Reef, and is much

broken giving rise to numerous deep bays and narrow peninsulas. The character of the country may be described as hilly, the hills on the coast being rocky with little or no vegetation in the west, but being better clad towards the east. The conformation of the land denotes volcanic origin. This region is sparsely populated by a coastal tribe grouped together in small villages along the coast.

Port Moresby,\* so called after Captain Moresby of H. M. S. Basilisk who discovered it, is the most important place upon this coast, and may be called the headquarters of the Motu, as distinct from the Koiari or inland tribe, the Koitapu a nondescript people living as neighbours to the Motu, and the Maina inhabiting the regions further west. Port Moresby is situated at the head of a deep bay, opposite the somewhat narrow entrance to the bay, and at a distance of about five miles from it. Here there are two native villages named respectively,

Annapata and Elivara, consisting of about 120 houses and peopled by about 1000 people, men, women and children. These two villages are distant from each other only about 200 yards.

This settlement generally goes by the name of

\* Lat.  $9^{\circ}30'$  Longit.  $147^{\circ}10'E$ .

Annapata, and is visited by many different tribes who come for the purposes of barter, often making an annual expedition, they come from Cape Possession on the west to Hood Bay on the east. The Motu are respected and looked up to by the neighbouring races as an important and powerful people.

As stated above there are three distinct tribes which inhabit this part of New Guinea, the Koiari, the Koitapu, and the Motu. The Motu appear to be colonists from some other country, this because they live upon the coast only, and are at constant enmity with the inland tribe, live principally by fishing, and make voyages to distant parts which the Koiari or Koitapu cannot do as they have no boats or canoes. The Koiari appear to be the aborigines of this part of the country, living in the interior among the mountains, going down to the coast now and again, robbing the plantations of the coastal villagers, and trying to drive them away. They are like the Motu only darker in colour and more muscular in appearance. The Koitapu are best described as nondescript, they are a roving race living by agriculture and hunting. A small settlement of these

people is generally to be found at one end of the Motu villages, and they preserve their identity as completely as do the Jews in our own time. They live also in solitary houses or two or three houses together in the bush. They have manners and customs, manufactures and language distinct from the Motu. They may also be readily distinguished by their appearance being of a darker shade and a more savage expression. They live upon friendly terms both with the Motu and Korari. It would seem that they also are aboriginals as they resemble the Korari in many points in which they differ from the Motu. A longer residence among them, and a better acquaintance with the inland tribe is necessary before the origin and history of these three races will be solved.

The Motu belong to the great Malay family being of a copper brown colour, differing both in colour and features from the Papuan or Black race, which inhabit New Guinea to the west.

It is my opinion also that both the Koitapu and Korari are distinct from the Papuans, but I must now confine my remarks to the Motu.

In his Chapter upon the "Races of Man in the Malay Archipelago" Mr. Wallace speaks of the

natives of New Guinea as being Papuans. His description of the "Malays" however, corresponds in a remarkable degree to the Motu, while his description of the "Papuans" in the same chapter, would at once lead me to decide that the Motu are not Papuans.

One difficulty in determining the question of race arises from the fact that different writers describe the same people in quite a different way.

Feeling this difficulty, and being anxious to give as accurate an idea of the Motu as possible, I did not wish to depend upon my own powers of description, and am glad therefore, that through the kindness of the Rev.<sup>d</sup> W. G. Lawes\* I

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\* I desire to acknowledge my indebtedness to Mr. Lawes for much of the material of this Thesis. I was only upon New Guinea for six months, and would not have possessed the knowledge of the people, their language, manners and customs, which I have, if I had been dependent upon my own resources only. Mr. Lawes had preceded me by eighteen months, and he placed all his information at my disposal. His vocabulary also of over 9000 words I copied, and tested its accuracy, as before I left I was able to speak the language pretty well. The Thesis then contains, not ~~so~~ much a know-



am able to illustrate my Thesis with many photographs of the people, both of New Guinea, and Eastern Polynesia.

By way of comparison Figs 1 to 15 are so arranged as to place the photograph of the Motu between a Papuan or member of the Black race, and a South Sea Islander. These will show, far better than can be done in words, the characteristic features of the Motu, and their differences from the Papuans. I regret not having a larger number of profile pictures especially of Nos 1 and 4, the Melbides and Torres Straits Islanders, as it is only in the profile that the decidedly monkey formation of the head is seen.\* Had I possessed these profiles they would have been a marked contrast to that of Tabuta in fig 10.

The opinion that the Motu are distinct from the Black race inhabiting the Papuan Gulf, seems to be strengthened by the fact that the Motu look down upon the black people as being much inferior to them. Our black teachers from the Loyalty Islanders were also looked down upon, while the Eastern Polynesian teachers were treated as members of the same race.

Ledge of the Motu acquired during a residence of six months, but during one of two years. \*Cranio-facial angle.

Again in the expeditions backwards and forwards from Elema, (Cape Possession) native women from Elema visit Port Moresby, but Motu women do not visit Elema, the reason being that they would be stolen by the black men who prefer light coloured wives.

The Motu are much like Europeans in expression, especially the children, many of whom were really pretty, with merry open countenances.

The adults are much more harsh and savage looking than the children, this "premature old age and harshness of features" Mr. Wallace thinks is due to their use of the betel nut, exposure while fishing and hunting, and want of a regular supply of food. This seems to be a very reasonable conjecture.

Their style of wearing the hair, & some of their ornaments more especially the makolo or nose stick, gives them a more savage appearance than they would otherwise have. There is nothing repulsive in their appearance as a rule, and some are even handsome.

The hair is peculiar, it is of a frizzly nature, but not woolly as in the negro, it is worn long by the young men and women, and forms a mop round the head.

In some cases the hair is quite straight, and refuses to assume the ordinary mop form and

hangs close to the head as in Europeans. Children and old people have their heads shaved, two tufts of hair, one over the forehead, and another on the crown of the head, being often left on the heads of the children.

Shaving the head is also a sign of marriage and mourning. The latter we had a good illustration of while there. About four hundred of the men went off on their annual expedition to Cape Possession, when all the young women shaved off their fine mops of hair as a sign of mourning for the men.

The hair is of a brown black colour, not jet black, sometimes among the children it is more yellow in colour but gets dark with age. This is characteristic of the Hood Point people. There is little or no hair upon the breast, pubis, or chin.

The Motu are, if anything, below the average stature, and of slight build which is probably due to the fact that they have not a superabundance of food. At Hood Bay and in the interior, where food is more plentiful, the natives are taller and more muscular.

Port Moresby was visited by small pox a few years ago and numbers of the people died, since the Mission was started Measles have been introduced and carried off a great many, while a few years ago some

hundreds of the men went off on their annual expedition to Elema and were never heard of again, it is supposed that their canoes foundered at sea.

All these circumstances have combined to weaken the Port Moresby people, and a stranger's first impression of the population is that it is very youthful. In judging this people then, due allowance for these facts must be made. The proportion of the sexes appears to be about equal, and children are numerous.

They appear to live to a good old age although from the causes already stated this cannot be very accurately determined. When visiting Wood Point we saw two Albinos a man and a boy, they were typical specimens, light hair, weak eyes, and ulcerated skin. They were naked as the other natives and presented a curious appearance. I was unable to procure any skulls or bones of these people as the dead are buried with care and such remains would not be given up.

The people live upon the whole moral lives, the marriage tie is observed, and illegitimacy does not prevail to any extent. Polygamy is not practised at least in the same village.

It is said that some of the Port Moresby men have a wife at a neighbouring village as well as at Port

Mostly, and certain it is that there is a large preponderance of women in this village and many of the Motu men go and stay there for sometime. However this may be there is no such thing as a harem among the Motu. The chiefs have only one wife as other men.

Infanticide is not known, they love their children, treat them kindly, and mourn for them when they die. Women suckle their children for a longer period than is customary in this country, in fact the mother does not wean the child, but the child weans itself.

It is a common ~~thing~~ sight to see a child run up to its mother and drink at her breast. One child is not weaned till another comes, and sometimes the two fight for the breast.

The breasts are large and pendulous as in figs. 13 and 15.

The women are not entirely under the men, they hold their own very well although the man considers himself the better half, and chastises his wife when he thinks she requires it, and considers he has done something of which he has reason to be proud.

The men and women have their own allotted work. The women carry water, weed and tend the plantations, cook the food etc, while the men till the ground, fence in the plantation, hunt and fish. There are occasions however in reference to the last occupation upon which

the women go fishing, they fish for all kinds of shellfish, on these occasions the men stay at home. It is the duty of the husband to nurse the baby when his wife is fishing or working at the plantation. The women are the beasts of burden, they do all the carrying work; it is a common sight to see a man and his wife returning from their plantation he stalking on in front carrying his spear, without which he never moves from his door, and his wife following behind staggering under a load she can hardly carry.

In manufactures also the women have a separate industry from the men, but this will be again spoken of.

On the dress of these people not much can be said for there is not much to speak of, it is remarkable for its simplicity, one article suffices the women, while the men are content with an apology for one.

The Lani or girdle worn by the women fig: 12, is the same as that worn by the South Sea Island women generally. It is made of the bark of a palm, or of the bauana, or of a species of grass according to the place, those chiefly worn at Port Moresby are made at Kapatsi a village some twenty miles to the west of Port Moresby, and are the chief article of trade there. These girdles are made by the women.

Three or four of these are worn one on the top of another, thus forming a very good and effectual covering.

In walking, and especially in dancing, the women move the body so that the loose ends of the girdle swing from side to side. The women are very particular about this dress and are never seen without it, it is worn also by the smallest girls.

The dress of the men consists of a long strip of bark, or, and commonly, a piece of thick cord wound once or twice round the waist, passing down between the legs up the front, on one side of the perotum or between the testicles to the waist again. The foreskin of the penis is tucked in between the string and the body as seen in figs. 17 and 24. A slight variety of this dress prevails in the different peoples as in figs 17-18-19, which show the dress as worn by the Motu, Elema, Maira, and Moari. The Maira have the best covering, all the private part is covered by a small band of cloth which is pulled tightly over them, so tightly in fact as to compress them very markedly. Young boys go quite naked. The men are also most particular about this scant covering and would as soon think of going without it as we of our trousers. A man on going in to bathe takes off his garment and lays it carefully

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upon the ground as we do our clothes.

If the garments of this people are scanty their ornaments are not so, their wardrobe consists more of ornaments than clothes proper.

The ornaments are Headdresses, Noesticks, Earrings, Armbands, Necklaces, Breast Ornaments etc.

The most common headdress is made of the feathers of the Cassowary fastened to a piece of string. This is tied across the crown of the head and forms an improving crest as in figs: 21. 22. This ornament is generally worn by the chiefs.

A comb ornamented with a tuft of feathers, especially those of the white cockatoo, is often used to deck the head. The comb itself is made of three or four pencils of wood bound together at one end and pointed at the other, it resembles the ordinary Polynesian comb. The Koutapu have a fashion of binding a piece of native cloth round their back hair making a regular chignon of it, one man in fig: 18 is dressed in this manner.

A common practise is to bind a strip of coloured cloth or banana bark across the forehead as in figs: 20 and 23.

The forehead is often ornamented with a white shell, a strip of the skin of the Cuscus fig: 18, or with leaves.

A curious forehead ornament worn by the natives of



Wood Point consists of circular pieces of a reddish shell about the size of a penny with a hole in the center. There are worn across the forehead seven or eight on each man, they are fastened to the head by a tuft of hair being pulled through the hole in the shells.

The Matoko or noiestick fig: 5 and 23, is the most striking ornament of these people. It consists of a pencil of white shell, three to eight inches long, pointed at both ends, and is worn in a hole bored in the septum of the nose. Hairs are twisted round the stick at a little distance from its ends thus forming black rings which give it a finish. This is exclusively an ornament for the men, but the women have also their noses bored, and through the hole a widow draws part of the arrangement which we may term her "weeds" fig: 13. The matoko is manufactured at Port Moresby and is an article of native trade.


The matoko is not always worn, when not used a small piece of stick is carried in the hole or a roll of banana leaf.

The ears are pierced for earrings not in the lobe only but also in the superior margin of the Helix. The earrings are generally made of tortoise<sup>20</sup> shell, but strings of <sup>red</sup> beads or tortoise<sup>20</sup> shell ornamented with red beads are now most fashionable. Girls are frequently to be seen with their

ears turned down with the weight of beads hanging to them. Earrings are generally though not exclusively worn by the ~~new~~ women. The hole in the lobe of the ear is often filled with a bunch of sweet-smelling or bright coloured leaves.

Beads are much valued for purposes of ornamentation but they must be small red beads, any other kind are of no use.

Necklaces are generally made of small shells strung together figs: 14-23-27. A necklace much worn by young women is one of pigs' or dogs' <sup>teeth</sup> strung together. This necklace is much valued, and a young <sup>woman</sup> will on no account part with it, as it is a present from her lover, and appears to be a pledge of his love as the "engagement ring" is with us.

The Képoré fig: 21 is a breast ornament or charm for use in war or while hunting. It consists of a piece of tortoise<sup>es</sup> shell ornamented with pigs' teeth and red seeds of a species of mimosa. When fighting it is held in the mouth as in fig: 22 and acts as a charm upon life. The most common breast ornament is a piece of  mother of pearl polished, shaped as in the figure, and suspended by a string.

Armbands are made of shell, skin or some plaited

material. The Toca or white shell amulet is one of the most valuable ornaments the natives have. It is made out of the lower segment of a conical shell, and is valued because it is a certain number of these amulets that is the price of a wife. These, as all other amulets, are worn on the arm above the elbow, and are only used on extra occasions.

The common amulet constantly worn by men & women alike is plaited of strips of some kind of bark, they are worn very tight as in figs: 2 · 12 · 14 but do not appear to have any bad effect upon the circulation in the limbs. They are often smeared over with red clay.

Strips of Squana or Kangaroo skin are often worn as amulets, wrist or finger rings. In time of mourning the amulets and waist belt are made of a species of cane.

Between the amulet and the arm is the only pocket which a Motu possesses hence it is there they keep their tobaccos. Bunches of sweet smelling leaves are also often stuck in the amulets figs 2 · 5.

A string is sometimes worn across one shoulder and under the amulet on the opposite side, as the recruiting sergeant <sup>wears</sup> ~~carries~~ his sash.

The knee and ankle joints are also often tied round with a piece of string or bark.

The custom of painting the face is indulged in for the sake of ornamentation. Among the Mota the face only is painted except in time of mourning when the whole ~~face~~ body is blackened. The face is painted when they dress for a dance, the paint generally used being a kind of red clay which is said to be edible, black paint prepared from burning the coconut, and washing blue are sometimes used. The painting is very simple, and consists of one or two lines down or across the face, in some cases also round the eyes forming a grotesque pair of spectacles. It is chiefly the young men who are decorated in this manner.

Another kind of ornamentation is Tattooing. This custom is carried to perfection among the Mota women, who are covered with tato marks resembling fine lace garments. In figs: 37 to 40. the marking will be seen as copied from Tabuta fig: 12. Owing to the colour of the tato being a blue black it does not come out in any of the Photographs. Being anxious to represent it, I took an exact pencil copy of it, from the girl Tabuta, she willingly standing the while. Tattooing is universal among the women but does not pertain among the men with the exception of an olive leaf marking in the clavicular region of

some of the men. This latter marking is most probably a sign of bravery in war, thus corresponding to the Queen's medals which some of our soldiers wear on their breasts. The tato is begun upon the face when the subject is a little girl one line being done at a time, fig: 39. the chest, arms, etc being done at intervals as she grows older. The pattern upon the face is always one of the two represented in fig: 39. but those upon the body vary with the individual. The patterns are however always of a Mathematical type flowers, leaves, fish or birds never being attempted.

The triangular marking on the chest in fig: 40. denotes that the girl who bears it is engaged to be married, when the marriage is completed the spaces left bare in figs: 37 and 38 are filled up. The marking extends as far as the knee. How it is done we do not know, but presume it is done in a similar manner to that adopted in Samoa. It is done by the old women, and the subjects affirm that it is a painful ordeal. When freshly done it is raised a little above the surface of the body. The marking is neat and symmetrical, clothes the body and has ~~given~~ the appearance of a tight fitting suit of clothes.

The food of the Motu consists principally of Wallaby, Fish, Yams, Bananas, Cocoanuts, and Sago.

They are not well supplied with food, and often suffer for want of sufficient nourishment. The land in the neighbourhood of Port Moresby is barren, so they have to a large extent to depend upon imported food. Their food, and the sources from whence it is derived, differs in the different seasons, and it is between these seasons, or if one supply fails, that they suffer. The Sago upon which they mainly depend for some months of the year comes from Cape Possession. In the fall of the year the Port Moresby people visit Cape Possession and return with their boats laden with sago which feeds them for a month or two. In the spring, the Cape Possession people visit Port Moresby, and bring large quantities of Sago which they sell for white shell armlets etc. This sago is the staple article of food till the yam season comes in. During our summer and their winter they live upon Yams, Bananas, and Fish. In August the hunting season commences, when for two or three months they live almost entirely upon Wallaby, it is during this season that they have most to eat. The Sago already spoken of, is roughly prepared by the women, who when working at it are nailed in and the men are not allowed near. When at Gule Island we saw some women at work upon the sago, and being anxious to

observe the process we tried to go near to where they were working but were soon ordered off, not only by the women themselves but also by the men, who told us that it was the woman's work and was sacred. As far as we could see the process consists in digging the paga out of the trunk of the Sago palm and washing it with water.

The principal meal of the day is held in the evening when the people return from fishing, hunting, etc. The cooking is done by the women in an open fire generally outside the house. The meat, vegetables, etc, being generally all boiled together in the Uro, an earthenware vessel to be again described, this is the only mode of cooking we have observed. The food when cooked is portioned out, and placed in the Nao or dish out of which three or four eat in common. The food is conveyed to the mouth by means of the Bedi which is a spoon made out of a coconut shell. The culinary art is in a more primitive state than in most of the South Sea Islands.

The Pig and Dog are also eaten, and are considered special delicacies only fit for feast days. The Koitape eat snakes, iguanas, and rats.

Of fruits there are the Coconut, Rose Apple, Mango, and Breadfruit but all of an inferior kind. The banana is used more as a vegetable <sup>than a fruit</sup> being boiled and eaten before it is

ripe. Boiled rice the natives will eat in any quantity, but bread they do not care for, it is too dry.

We can find no trace of Cannibalism, it appears to be unknown among them.

The Moths are not an athletic people, nor do they indulge in any games, dancing is however much practised. This is engaged in by the youth and beauty of the village, while the elders sit and look on. For these dances, all are decked out in their best. The dance is most orderly and performed with great decorum, it consists as does our own, in the execution of various figures or movements to the tune of the drums beaten by the men and the dull monotonous song of the dancers. It is performed by both sexes, arranged in pairs, all standing in a semi-erect posture with knees slightly bent and the body inclined forwards, they keep step with each other perfectly. There is no hurry, excitement or noise. Every now and again a halt is made for a rest when conversation is indulged in, and the dance again resumed. The time for these dances is in the evening, especially when the moon is shining, when the dance is kept up almost all night. There appears to be nothing obscene in these dances.

The merry laughter loving children indulge in a variety of games in which they have much



enjoyment. They make small windmills of cocoanut leaves similar to those with which rag and bone men delight our juvenile community. The Noto children are as versed in the intricacies of "Cat's cradle" as are the English. Spinning a button or round piece of shell on a cord, and keeping a bladder up in the air by patting it with the hands are favourite games. Boys with their miniature spears learn the art of hunting by spearing a cocoanut husk as it spins along the ground being thrown by their comrades at a distance. They amuse themselves also for hours together in the water spearing or shooting arrows at small fish. In this way the days pass happily by, and these merry children know nothing of the tasks of school, the troubles of keeping their clothes clean, or the miseries of being washed, troubles which vex the lives of almost all civilized children.

With respect to disease and its treatment little is yet known. Upon the whole the Noto are a healthy people, they suffer from the fever of the country. Ulcers on the legs are common more especially to the west, one or two cases of Elephantiasis were also observed.

The Lapa or Ringworm is common, and nearly all the children are afflicted with the Tona. Any deformity

or disease is concealed as much as possible from view and the subject does not like attention drawn to it.

They connect disease with an evil spirit whom they call Vata, who is supposed to live in the bush, they do not however worship or propitiate him in any way, but fear him. When a person is taken suddenly ill they say Vata has killed him, his life is despaired of, and little or nothing is done for them. There are we believe a few natives who profess to have some power in charming disease, and sometimes certain leaves or roots are used as medicine, but the art of healing is in a very primitive state. While we were there an epidemic of Influenza broke out in Port Moresby and carried away some twenty people in a few weeks.

After an epidemic of this nature the natives drive the disease away which consists in beating sticks, shouting, and throwing burning sticks into the air.

Many of the children die in infancy but not from any special cause as far as we could ascertain.

Their trust in European Medical and Surgical practice is not yet established, and while there I had no practice, they are however beginning to feel benefit from Sulphate of Copper dressing for their sluggish ulcers, and also Chlorodyne for a cold in the chest.

While I was there I had only one opportunity of practice, and then the natives would not allow me to operate.

The ~~case~~ case was that of a young man who had taken suddenly ill and Vata was supposed to have killed him. On going down to visit him, I found him suffering from distention of the bladder resulting from retention of the urine arising from spontaneous stricture. He had been suffering for a day or two, was in great pain, the bladder being much swollen, the skin hot and feverish. I proposed passing a catheter, and took out a No 6 the only one in my pocket case. I explained to the assembled multitude, of men women and children, how the instrument was used and the object of it. They would not consent on the ground that the instrument was too large for the passage, argument was of no use.

Fever and Ague prevails along this coast, we suffered much from it, and all Europeans who have resided there have been attacked by it, and many of our native teachers from Eastern Polynesia have fallen victims to it. The type of fever is I believe peculiar to the country, having many symptoms of a bilious nature. Its peculiarity is the severity of the head symptoms which accompany or succeed it. It is not uniform

in its mode of attack, sometimes we have the ordinary Ague in its three stages, at other times this is accompanied or replaced by violent vomiting and retching when nothing will lie upon the stomach, in other cases the subject becomes insensible at once, never rallies but dies in a week. In all its forms there is severe headache, often wandering, and after an attack intense pain in the back of the head and the muscles of the back of the neck. The attacks are not regular in their appearance or duration, sometimes occurring every second day, at other times every day, or again lasting for a week or more when the typical fever or "shivers" may be absent. At all times its effect is complete prostration.

Quinine which was our stronghold seemed to have little effect, the attacks being felt by those who took it constantly as well as those who never took it. It was our belief that quinine lessened the severity of an attack but that it exercised little or no prophylactic power. The want of some of my appliances, as well as my not being able to speak to our native teachers, prevented me from studying the fever more accurately, this I had hoped to do more fully in subsequent years, a wish which will now never be gratified.

As amongst ourselves the death of relatives or friends is marked by many expressions of sorrow. The ceremonials observed at the burial of the dead are regulated by the status or age of the deceased. Old people and young children are not mourned for as are those who die in the prime of life. A chief or man of rank is buried with more ceremony than a common man.

Shortly before we arrived at Port Moresby, the son of one of the chiefs died, and we had an opportunity of observing the burial ceremonials. A description of his funeral if we may so speak will give an idea of all.

When a person takes seriously ill the relatives and friends assemble in the house, which becomes literally crowded with men women and children. The women wail and cry, as soon as the person dies, but not before the drums begin to beat, and the wailing increases.

This howling is kept up night and day for two or three days, and a more hideous unearthly noise cannot well be imagined. The friends of the deceased take turns of wailing and beating the drums.

When the days of wailing are ended, a grave is dug in front of the house, over the grave a small hut is erected in which the widow has to sit and live for a certain period. The body is placed in the grave, laid on

a mat or piece of native cloth, the grave is not covered in but the body left exposed. After a certain time the corpse is lifted out, the elbow and knee joints are rubbed with red clay, the widow smears her body over with the juices of the putrid body, and the grave is then covered in. After another period has elapsed the tent is pulled down, still later the posts that supported it are removed, and lastly the boards which were placed over the grave when it was covered in are taken away and no trace of the grave remains except in the fresh gravel laid over it. Each of these stages in the burial ceremony is marked by a feast, the bunches of banana etc which are to form the feast being hung on a pole at the grave. The body is laid in the grave with the facing ~~towards~~ the sea, and the head inland. In the South Seas generally the face is turned towards the rising sun.

The relatives of the deceased go into mourning by blackening their bodies all over and wearing a particular kind of armlet and waist belt made of cane. In addition to which the widow shaves her head, lengthens her hair or girdle, and wears her husbands hair and some of his goods suspended round her neck. At one of the villages I saw a woman with four or five <sup>inferior</sup> ~~inferior~~ maxillary bones hanging round her neck, evidently the relics of some

departed husbands or children. She was much amused at my efforts to buy them, but would on no account part with them. I also observed a woman who had bruised and torn her face on the death of her infant as a sign of grief.

The Motu believe in the Immortality of the soul, they say there is something in man which does not die with the body, but at death departs out of the body and goes away to a land they call Taulu, which is just space, and there it lives for an indefinite period. This spirit they call Tiarara, and they aver that they cannot see it. They believe also that the departed appear again on earth at certain times. Children will run into the house and tell their widowed mother that their father has come back to see them, she goes to the door, and too enough sees her husband standing with his feet in the ground as if he had risen out of it. She goes and tries to catch hold of him but he sinks into the ground again. These things are not cited as nursery tales, but are most firmly believed by the people to be true, and they will appeal to the evidence of their own eyes in confirmation of them when we express our doubt. They believe also that when a person dies, some departed friend comes to carry the

spirit away. These beliefs are most interesting to consider, and we only desire a little fuller information about this land Taulu, and the occupation of the souls while there, to know whether it at all corresponds to our future world.

The houses built by the Motu are very inferior structures, and look more like ancient barns or storehouses than dwelling houses. They are always built upon poles and thus raised some 10 or 12 feet from the ground. The object of thus raising the houses is not very apparent. Some say it is as a protection, but this can hardly be the case for the only animal to be feared is the snake, and it can climb into the houses however high they may be. It is more likely to have arisen from an idea of its being more healthy to be a few feet off the ground. The houses are grouped into villages which vary much in size. They are built either on the shore below high water mark, or a few hundred yards from the shore in the water. In the former instance they are arranged along the shore in a row of one or two deep. In the latter case, they are arranged in two straight lines opposite each other and facing each other, thus forming a water street between. Each house is approached by a ladder from the water, and



in front of each house is a platform of boards, these are united together so that one can walk along all the houses on one side. The object of building some villages in the sea is protection from the Koiari, the inland tribe, who come down to the shore and rob the plantations of the Netti fight with them and burn their houses if they can reach them. As the Koiari have no canoes they have no means of reaching the houses when they are built at some distance from the shore so cannot destroy them.

The plan of a shore village is well seen in fig: 35, which shows the row of coconut trees under which the villages nestle, the clear space between the trees and the houses where the people sit, work, dance, etc, and the houses arranged along the shore. The houses are built of wood and rudely thatched with grass or the leaves of the pandanus tree, they are reached by a rough stick ladder in front. At the top of the ladder is a small platform in front of the door where the people sit. Upon the posts of this platform are hung back bones of fish, bones of turtles, skulls of dugong etc these are memorials of feasts never to be forgotten.

The house which consists of one room, is entered by a low door. The room is destitute of furniture, is floored with broad planks and has a square place in the

center laid with clay upon which a fire burns, the smoke finding an exit where it can. There are no windows to the house but another door with a similar small platform is on the other end, of the house. In the roof are stuck spears etc, while bags with household goods hang from the rafters. The house is kept very clean. Figs 35 and 36 give a better idea of the exterior than can be conveyed in words.

At an inland village near Hood Point the houses were very much better built, and were divided into three apartments, one of which was above the others as it were another story.

At one of the small bush villages belonging to the Kaitapu of which I have spoken we saw one of the houses up in the branches of a high tree, about forty feet from the ground.

The pursuits of the people consist chiefly of hunting, fishing, and agriculture. Hunting the wallaby that frequent the bush is engaged in at a certain season of the year, and is chiefly the work of the Kaitapu tribe who are skilled hunters. The hunting is pursued by burning the long dry grass that covers the plains and trapping the animals in nets. A large tract of country is chosen as the

scene of the hunt, strong nets are erected in a semi-circle round this tract, thus forming a netted wall, the nets being fastened to spears stuck into the ground.

A number of men armed with spears and hand nets secret themselves beside the nets, others go a long way to windward and set fire to the grass. The wind drives the flames on towards the nets, and all the animals in that tract of country are soon surrounded by fire on one side and nets on the other. The badly maddened by the fear of fire and the yells of the hunters, rush against the nets and are speared or caught in the hand nets. Many are caught in this way, they are carried down whole till within a short distance from the village when a fire is kindled, the hair is singed off the body in the flames, the animals are cut up and divided among the hunters. The singeing of the hair gives the flesh a nasty taste and smell which however the natives do not seem to mind.

The hunting season lasts for two or three months, the whole of the country side being burnt in this way.

During this season the natives are well supplied with food it being the time when they have most abundance.

The hunters start for the field early in the morning, and do not return till the afternoon not breaking

their fast all day. They do not engage in conversation on their way to the field, and if spoken to it is taken as a bad omen for their success that day. They dress up when going to hunt, as an imposing personal appearance is supposed to act as a charm. They use their dogs in hunting, in fact it is chiefly for this purpose that they make a domestic animal of the miserable howling beast that is dignified by the name dog on New Guinea.

The principal industry of the Noto is fishing which is practised by them entirely by means of nets, hooks being unknown. I only saw one fish-hook among the people, and this one belonged to an Elema man, and I purchased it by giving him an European one for it. It is made of tortoise<sup>shell</sup>, and is just a simple hook, not barbed. The fishing ground is at one of the Islands at the entrance to the harbour. The fishers start about six o'clock in the morning and return about five in the afternoon. Many kinds of fish are caught, and they form one of the chief articles of diet with the Noto all the year round. The dugong is caught by the natives and much valued for food. It is entrapped in large strong nets made of fine rope similar to the wallaby nets.

The natives sometimes fish in the harbour when they simply dive to the water and bring up different kinds of shellfish. On some occasions, as has already been stated, the women go fishing instead of the men.

The Noto depend much upon the cultivation of the ground for food, each family therefore owns a portion of land for a plantation. The plantations are all fenced in to protect them from the incursions of the wallaby. The ground is tilled, fenced in, and planted by the men, who also tie up the bunches of banana and cut them when ripe, while the women weed the plantation, trim the bananas, gather the yams, etc. The mode of tillage is as follows, six or seven men armed with a long stick sharpened at one end stand in a row, thrust the stick into the ground & turn up a large clod, they work in time and sometimes by word of command. In this way the field is tilled, and if done regularly represents a ploughed field. The plantations generally contain bananas and yams.

The weapons of war used by the Noto are Spears, Bows and Arrows, Clubs, Shields, and the Koto. The Spear is made of hard wood and is barbed on one side only, this spear is the only one found in this part of New Guinea and is used <sup>in</sup> hunting as well as in battle.

The Bows and Arrows resemble those of the South Sea Islanders generally, except that the arrows are not so finely carved, a simple notching on one side as <sup>in</sup> the spears being all.

The Club used by the Motu is a simple one, and consists of a round flat stone with sharp edges, the handle is formed by a stick passing through a hole in the center of the stone figs: 23 and 24. A bar of hard wood five feet long, three inches broad and about one inch thick is often used as a club too.

The shield is a piece of wood shaped as in the figure



ornamented with red feathers, etc.



The Kōta is a loop of cane with a barbed arrow head fixed in the center. It is used when pursuing ~~the~~ <sup>an</sup> enemy to put over his head, pull him up, and then run the arrow into his neck.

Kōta It is very light and yet strong, can be easily handled, and if used in the way described would be a most effective weapon.

In England certain towns are regarded as the seats of particular industries, so among the Motu particular villages are connected with the manufacture of certain articles. There is therefore a constant trade carried on between the different villages. The articles manufactured by these people are chiefly

ornaments and articles for household use. Kapatia is noted for its dunnies or women's dresses, Tatana for red shell ornaments, Kala yields coconuts, while Port Moresby is the centre of the potteries. Most of the ornaments used by the people are made by grinding down shells upon a large flat stone to the desired proportions, and then fastening them on a length of cord so as to make frontlets, necklace, etc. The holes in the shells being bored by means of a rude drill the point of which is a sharp flint.

The Motu are skilled in the manufacture of rope and cord, what they make in this way would be creditable to a more civilized people. This industry is engaged in by the men, who make good whip cord by twisting the bark of the paper mulberry upon the bare thigh. The cord is used for making Kiapas or bags, nets for fishing etc, while with the rope they rig their canoes etc.

The Kiapa is a netted bag made of whip cord and used for all carrying purposes, it may be called the lady's companion, as a New Guinea woman is rarely seen without it. It is the repository for everything yams, firewood, babies etc. It is carried on the back, being suspended from the head, as seen in figs: 26 and 27, in this way very heavy weights are carried by the women. The handle of the bag pressing upon the head causes quite an indentation.

across the skull which is well seen when the head is shaved. The Kiapa is also used as a cradle, the infant being put into it, it is hung from one of the rafters and the child lulled to sleep by being swung backwards and forwards.

When going from home, the men generally provide themselves with a small Kiapa which they carry under the arm the handle being over the shoulder. This they use for holding their lime pot for betel nut chewing, the nuts themselves, a plug of tobacco and such like treasures, the Koriari chief may be seen with a Kiapa under his left arm in fig: 18.

The chief industry of the women is the manufacture of earthenware pottery specimens of which are to be seen in figs: 25 · 27 · 35 · 36. There are three kinds of vessels made, the Hotu, the Uro, and the Rao. The Hotu is a globular vessel with a small mouth, it is used for carrying and holding water, and a good sized one will hold a bucket and a half of water. It is carried by the women upon the back of the shoulder. The Uro is a Hotu with a much wider mouth, and is used for cooking purposes. The Rao corresponds to our bowl and may be spoken of as the lower half of a hotu, it is used as a dish or plate to hold the food after it is cooked.



These vessels are made of clay and sand, a red and a black clay being used, these are mixed with water, kneaded to the proper consistency, then worked into the required shape by means of the fingers, and finished by manipulation with a round stone and a wooden beater. The vessels are made in two pieces one being the body, the other the mouth. The moulding of the two parts together and the finishing is secured by beating the clay with a piece of wood shaped like a man's hand, while a smooth round stone the size of a large apple is held inside the vessel. In this way they are made perfectly round, quite smooth, and of equal thickness all round, the thickness being about  $\frac{1}{8}$  of an inch. When thus finished they are set to dry for a time, and then fired in an open fire the fuel being placed all round them. When properly hardened they are taken out of the fire and sprinkled with a decoction of bark which gives them a black coating. In this way very serviceable strong vessels are made, which hold water perfectly and keep it cooler than our own vessels. The principle seat of this pottery manufacture is as already stated at Port Morisby, and large quantities are exported annually to Elema and the Interior, Sago, yams, taro, and lime being imported in exchange.

The natives of Port Moresby are not a ship building community, the reason being that they have not the timber with which to make canoes. All the wood they use for their houses and fences they bring from seventeen miles to the west where timber is plentiful. At Kerepunu (Hood Bay) where there is a large supply of timber, ship building is vigorously prosecuted. While there we saw two men hollowing out a large trunk for a canoe.

Standing opposite to each other they swung their long adzes over their shoulder, dealing blow after blow in regular succession, as joiners their hammers, the one cutting the wood with the grain, the other chopping across the grain what the other had cut, thus making the chips fly apace. The adzes used were made of stone with handles two and a half feet long, and when used over the shoulder by a tall powerful man rendered most efficient service. We thought more of the stone age after this visit to a Kerepunu ship building yard.

The ordinary canoes resemble the South Sea Island canoe, a hollowed out trunk with an outrigger. They are propelled with paddles or by means of a sail, the latter is a piece of matting between two poles. The poles are fixed temporarily in the bottom of the canoe and a rope from them



to each side of the canoe not only stretches the sail, but keeps the poles erect. The rigging is thus very simple and easily managed, these canoes weather a rough sea very well, and sail well up to the wind.

The large canoe or Lakatoi in which they make all their long voyages is a clumsy, although elaborate structure, being more like a raft than a boat. They are made by joining four or five huge hollowed out trunks together which forms the hull if we may so call it. Upon this a platform is erected projecting over the side of the hull two or three feet all round, upon this again bulwarks are made at a little distance from the edge of the platform. Inside the bulwarks part of the space is roofed over so as to afford some protection from the weather and for sleeping purposes. In this space also a network of shelves is erected for the purpose of carrying the pottery to be traded with. One or two small trees are used for masts, the spreading roots being bound down to the hull to keep them erect. The fork of the tree where it has branched is used for the pulley for hoisting a large mat sail curiously shaped like a crab's claw as seen in fig. 28. These boats hold about one hundred men as well as a large amount of luggage for trading purposes, but they are most

unsightly unwieldy structures. The anchor is a large stone enclosed in a netting of strong cane.

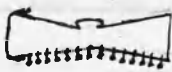
All the standing rigging, of which however there is very little, is of cane, but the different sheets are of rope.

There is a great deal of superstition connected with the building and launching of these boats, I can here give only one instance. When the hull is finished, it must be anchored at some distance from the shore and in deep water every night. The reason of this being that if left on the beach, it will be insulted at being treated like a common canoe and the voyage will in consequence will not be successful. The latator is therefore treated with all the respect due to a vessel of large size. The building of such a boat entails a large amount of work and occupies a long time, a new one is however built for each trip. For five or six weeks previous to one of these trading expeditions the village presents quite a lively appearance. The women all busily engaged in the different stages of pottery manufacture, and the men as busy in making rope or putting together their canoes.

Of musical instruments the Noto possess two the Stabe or Drum and the Bibo or Jew's harp, this latter however is seldom seen or used, I have

only seen two, both of these were in the same village and are now in the hands of Mr. Lares and myself.

The drum is a hollowed out piece of wood about two feet long and shaped like an hourglass, it has an iguana skin stretched over one end. It is played by striking the skin with the palmar surfaces of the fingers, the sound produced being like that of a good toy drum. The drum is much used in dancing and in mourning for the dead.



Mr. D'Albertis found the same drum among the natives up the Fly River although among them the drums are very much larger some being five and six feet long.

The Elema natives have a very different kind of drum, and one which is much inferior to the Motu as a musical instrument.



It consists of a length of bamboo with a tongue cut in one end .... The sound is produced by striking the tongue (....) with a stick while the drum is held in the other hand. The tongue vibrates and gives out a wooden unmusical sound.

The Bito is a small insignificant wooden instrument not easily described, from which even a native can only produce the faintest unmusical sound. Specimens of these instruments along with

a few other things already described I purpose presenting to the Hunterian Museum where they may be seen.

The Kaitapu make a rude kind of tapua or cloth from the bark of the paper mulberry, a piece of which is to be seen upon a man's head in fig: 18, but apart from this no native cloth is made.

A few remarks upon the Character, Superstitions, Religion, and Language of this people will close this Thesis.

The Motu have no Gods or God, no religious observances of any kind, no belief in a supreme being, no word for a supreme being, and no sacrifices or offerings. In introducing religion to them it has to be built up from the foundation, and cannot be presented as a perfect system to take the place of one which, at the best, is founded on superstition or error. In introducing religion therefore we have had to introduce words for God, prayer, &c.

This absence of religion is the more remarkable as they believe in the immortality of the soul as has been stated. The Motu are a superstitious people with a belief in spirits, many of their habits and customs, as burial ceremonies, fear of being out after dark, use of Kope in war, &c, prove them to be highly super-

stitutions.

What has been said of the human heart generally is most true of this people, they are "deceitful above all things and desperately wicked." Deceit and lying seem to be part of their very existence. Children show their cunning thieving propensities as soon as they are able to walk, and seem to take to it instinctively. They steal quite as readily from each other as from strangers, it is no crime in their eyes unless the thief is taken in the act when he is severely punished. The thief does not as a rule carry the article he has stolen away at once, he hides it in the grass somewhere near, and goes for it a day or two after. When a robbery has been committed although the thief is known and the article concealed in his house, no means are used by the owner of the article to recover his property. Plantation robberies are frequent, bunches of bananas being stolen, when such a robbery is discovered the woman who tends the plantation goes and stands at a little distance from the house of the supposed thief, and at the top of her voice, abuses the community generally, none however evincing any interest in the matter.

The people of Tavana a small village near Port Moresby do not have any plantations and so they

live upon the plantations of others, robbing all round.

It is said of the Malay race generally that they are an undemonstrative, impassive people, this is eminently true of the Nether. Everything is taken in a very easy matter-of-fact way, except a disturbance when the excitement is quite out of comparison with the cause. Presents are received as dues, the recipient not expressing any thanks or even looking satisfied or pleased, but more generally hinting in a quiet suggestive way that there is some other article he is in need of. They are the most shamefaced beggars, begging upon all and every occasion. Their maxim is "It is more blessed to take than to give," and they give all their attention to the "more blessed" side of the maxim. If by any chance you get a present from a native, you are repeatedly told it is coming before it actually appears, and as often reminded of the circumstance after it is given, and each time the subject is mentioned you are expected to express your thanks to the donor in a tangible form. It is cheaper to buy things in New Guinea than to receive them in presents. A present is sometimes taken back if a tangible acknowledgement of it is not speedily given.

In the Contemporary Review for 1872-1873 Vol 21



Page 397. Mr. Whitmee of Samoa in an article on the Malay and the black race says of the Malay that there are only two conditions when the Malay are noisy and excitable, "when working in great companies, they make a great noise; and in war they are furious." This may most truly be said to be characteristic of the Motu.

In the same article Mr. Whitmee mentions several features characteristic of the Samoans such as ingratitude, circumlocution in speaking, kindness to children, freedom and carelessness in boating, all these are also remarkable features of the Motu.

One prominent feature in the character of the Motu is what may be termed a Conservative tendency, which is akin to the Chinaman's veneration for the hoary past. The Motu does what his fathers did before him, walks in the same paths in which they went, although he may feel that a new one would be more advantageous. The idea of change, a departure from use and wont, seems never to enter their heads. This is seen not only in regard to manners and customs introduced by foreigners, but also those connected with themselves. It is observed also in connection with their industries, take as an example of this the manufacture of lime. Lime is highly valued

because it is used in chewing the betel nut. It is made by the Koiari or inland tribe who come down from the interior to Port Moresby, gather shells on the beach, carry them twenty miles inland, burn them and make lime, then carry the lime down to the coast, and sell it to the Port Moresby people. The latter will not make it for themselves, because their forefathers did not do it and it is done by the Koiari. It is not a question of capacity the shells are at their doors, nor is it one of expediency lime is much used and very valuable, it is simply a question of ancient custom. If such a feeling prevails with regard to their own articles of produce it is easy to see how it would be heightened with respect to anything foreign.

They admire all our things, admit and understand the utility of many of them, allow readily that we do things very much better than they, but there it ends. "Peritania dipa pata, Motu Karakara dipa malaki malaki."

"The English know a great deal, but the Motu are foolish and know very little." The idea of improvement, of adopting any new thing is quite foreign to them. They appear to look upon all outside of them as essentially distinct.

The bearing of this feature upon the introduction of civilization and the Gospel will be readily seen, it is an almost insuperable barrier.

Our religion is a very good one, they never dispute that, but it is our religion, they have their own way with which they are quite satisfied, we are a different people from them and hence have different customs. Here the matter ends.

Moreover our religion comes to them bound up with certain restrictions and restraints which they are unwilling to adopt. It demands the use of more clothing than they have from time immemorial adopted, it imposes restraint upon one day in seven when the ordinary ~~and~~ avocations of life hunting and fishing must not be pursued, and other similar restrictions. They have no religion, do not feel the want of one and therefore do not see the necessity of uniting with us unless it be politic for them in order to be kept in tobacco or beads. The practical question then is is it worth the trouble? Will it pay? Any higher considerations are very far from their minds.

Speaking of the Samoans in this connection Mr. Whitmore in the article to which reference has already been made, says the natives say "this is very good indeed for people of other countries who have more knowledge than they, but the Samoans are very foolish."

There is however one foreign habit which the Natives have adopted, this is the use, with them an

abuse, of Tobacco. The weed is largely used by men, women, and children, mothers give it to their infants to make them sleep while they are away tending the plantation. Tobacco is not cultivated by the natives nor does it grow wild, they depend for their supply upon foreigners who introduced it to them. Since our Mission has been established there the total tobacco supply of these people has been through our hands. When we first went there the natives asked for it having evidently got it from some former visitors (perhaps the Basilisks) we gave it to them and have since kept them supplied with it so much so that our Mission Steamer is known by the name of the tobacco ship. It is not used by the natives inland or to the east and west but D'Albert's found it used and largely cultivated by the natives of the Fly River.

The Bantow or tobacco pipe does not resemble our pipe in any particular it consists of a piece of bamboo about two feet long closed at one end and open at the other, near the closed end is a small hole A into which "the fill" is stuck having been previously rolled in a leaf and twisted into the shape of a cone B. The cone B is then lit with a burning stick, the air is exhausted from



the bamboo by an application of the mouth to the end C. When the tube is filled with smoke, the plug B is removed, the mouth is applied to the hole A and a good "draw" is taken the smoke being inspired into the lungs with a full inspiration. The pipe is passed round each one taking a "draw" in this way till the smoke is done when the pipe is refilled. A boy is generally employed to fill his father's pipe.

The natives have become slaves to the weed and cannot engage in any work without having a smoke at short intervals. When they go inland for a day the pipe is never forgotten. At some seasons when the food is scarce they almost live on tobacco and are very contented but if the tobacco supply fails nothing will pacify them.

The Motu are personally dirty in their habits, seldom or never washing themselves their skins become caked with dirt. When in close contact with a number of them an unpleasant odour is perceptible. Their huge mops of hair favour the breeding of lice which they hunt for, catch, and eat, on each other's heads.

Their villages are not clean, faeces and all manner of offal being deposited in every direction.

In sleeping they use no pillow except what is furnished by their arms and generally no covering although

a few yards of calico to use as a sheet is much prized by them. As a rule they do not accept cloth in payment for any article or service rendered, always preferring tobacco or beads.

Their favourite posture when resting about the village is with their ~~toes~~ feet upon the ground and their haunches upon their heels, the women usually sit on the ground with their legs straight out in front as in fig. 36.

They have no ceremony to mark the marriage union; a dowry consisting generally of ten tocas (white shell armlets) 2 shell necklaces (about 3 ft long) a pig, and an axe are given by the bridegroom to the father of the bride and he takes his wife home.

They do not always marry in the same village but often a man chooses a wife from a neighbouring village. If the young wife does not consider she is well treated by her husband she does not scruple to return to the shelter of her father's house.

The natives have only one name and it is generally the name of a well known object *biruma* a pig and *makani* a kangaroo being women's names while *kabe* a drum and *ila* an axe are men's names.

With regard to their form of Government I cannot say much, they do not appear to have any.

Every village possesses a certain number of *lohiapatas* or chiefs one or two being generally a little more ~~than~~ important than the rest. The chieftanship descends from father to son. The distinction between these chiefs and who they are chiefs of, we cannot yet determine.

These chiefs as a rule possess little or no authority and have little power in quelling a disturbance they are however consulted in any matter affecting the interests of the village. At Herepunn we observed that the chiefs commanded more respect and obedience from the people than at Port Moresby.

Their meetings appear to be held while they are in their houses, the speaker sitting in his own house and shouting out what he has to say so that those in the other houses may hear.

The land all round the villages is owned by the villagers, the chiefs having more than others.

Portions of land are often held by families. It is a difficult matter to find the rightful owner of any piece there are many who are willing to take the price of it under the semblance of being the owner. On the other hand if a member of a family sells a parcel of land belonging to his family, the price is most likely to be demanded by each member of the family in succession.

The domestic animals of these natives are the dog and pig. The native dog is a small, thin, sharp-nosed, yellow-coloured animal allied to the dingy of Australia but a poorer animal. It is much valued by the natives for hunting the Wallabies and also for food although rarely used for this latter purpose. It never barks but whines hideously. The dogs of a village generally whine in chorus. They are much given to stealing fowls etc like their masters.

The New Guinea pig is a long legged, long eared pig of a deep brown colour striped with yellow. It is used for food being highly valued.

Fowls are not known. They are reported to exist in a village near Gule Island among the Maiva but this is doubtful unless they have been introduced.

At Kerepumu in one of the houses we saw a black cat; pussy had been left by some small vessel a few years ago. She was well cared for being the only one the natives had seen.

In some villages more particularly Kerepumu Red and Green parrots and white Cockatoos are kept on sticks outside the houses. These birds are probably valued on account of their plumage.

The Wallaby when young is sometimes kept in the



house and tamed.

The fauna of New Guinea is similar to that of Australia, the <sup>Hallaby,</sup> *Cuscus*, native Bear, *Silibili* or flying Phalanger, Rat, Bandicoot Rat, and different kinds of Snakes being found. Snakes are not so plentiful as in North Queensland, and only one kind a black Snake is dangerous to man.

Just before leaving an animal the existence of which we had been ignorant of was brought to Mr. Lawes, it was a young one when full grown is said to be two feet long. Its head and bill <sup>are those</sup> of a platypus. Small eyes, burrowing feet, the body being covered with bristles. It is said to live near the water and Mr. Lawes' specimen came from the interior. It is most likely the *Tachyglossus Bruynii* lately described from Arfak.

Out of thirty seven species of Lepidoptera sent by myself to the British Museum last year from Port Moresby twelve proved to be new species.

Of Birds there is not a very large variety and they are almost the same as those of Northern Australia.

The Goura Pigeon (*Goura D'Albertisii*) and the Red Bird of Paradise (*Paradisea Raggiana*) are found in the interior, A specimen of the former I have presented to the Museum while only one specimen of

the latter has yet been obtained from Port Moresby.

The language spoken by the Motu is akin to all the Malayo-Polynesian languages, it is of the same soft nature and is characterised by the absence of inflection. The Motu and the Koiari speak distinct languages. The coastal villagers generally speak the Motu with an occasional divergence in some particular village.

At Hood Bay (Keripuan) a different dialect is spoken which however resembles the Motu in many particulars. In his voyage to China Straits Mr. Laue was struck by the increasing resemblance of the dialect spoken to the Samoan as he went further East, a resemblance not in root forms only but in words. A fact which appears to point to a connection between the Eastern and Central Polynesian Islanders and the Motu.

The Motu previously an unwritten language was reduced to writing by Mr. Laue. It contains an alphabet of eighteen letters. In writing it the Roman letters have been employed and the ~~rest~~ vowels sounds as in the French adopted. The name the natives have given to writing is levalera which is the word used for tattooing.

The language is a full one but bald the nouns being undeclinable and having neither genders nor cases, the verbs no tenses, time past, present, and future, being gathered from the context. There is a Dual and two Plurals inclusive and exclusive.

In the formation of words there is a marked tendency to the repetition of syllables as Bobobobo to get out, Koko koko nail, Kololo kololo all, Quakequake finger. The Comparative and Superlative are usually expressed by a repetition of the Positive or a prolonged emphasis when speaking it.

In no case do two consonants occur together but in some instances a single consonant is sounded as two as t pronounced ts in ate (atee) line, etc. H aspirate is often used before vowels at the beginning of some words, no rule regulates its use, being used more by some speakers than by others. K and L are as a rule interchangeable. Kevaxera or lera lera tattooed.

In some cases as already mentioned a certain peculiarity of pronunciation is the characteristic of a particular village, the people of Satana using the nasal n for l as nasi for lasi no, naw for law &c.

In the construction of the sentence the verb is

placed last, in questions the Interrogative is last though not invariably. There are no Articles or Conjunctions but their places are filled by particles as to, e, ai, be, and suffixes na, mu, ku which have no meaning but are used for the sake of euphony. idiomatically and unguided by rule.

The only change in the verb is in the use of a before it to indicate the causative as dipa to know adipa to cause to know. In such cases the prefix is followed by the passive suffix, hence adipaia instead of adipa. The word vata is also sometimes used as the sign of the past or present, it is used always with particular words as mate dead which always takes vata. The use of this and one or two similar words is idiomatic.

The use of the negative instead of the positive is characteristic of the Motu malaki lasi not little to imply great, dika lasi not bad to signify good. A positive and a negative are often used together by way of strengthening an assertion. The numerals run up to millions. There are no names for the days but there is a word for year and the year consists of twelve named months.

Mr. Laves has compiled with much care a

vocabulary of over 900 words which I append, he has also translated several hymns into the Noto and commenced a Scripture History, specimen, of which I give below in order to show the construction. The connection between the Noto, Malay, & Polynesian languages will be seen in the table below.

English.	Malay	Polynesian	Noto.
Bird.	Manu	Manu	Manu
Cocoanut.	Nya	Kiu	Kalu young Kiu old.
Come.	Mai	o Mai	Mai.
Eye.	Mata	Mata	Mata.
Fruit.	Bua	Fua	Kuahua.
Hand.	Lima	Lima	Lma.
Road.	Dara	Ala	Tara.
Woman.	Bawine	Tajine di Vaine	Haine.
Water.	Wai	Vai	Kanu. Vai siabu. (hot)

It only remains to be said that as yet we have made little or no impression upon the people and when we left last year they manifested nothing but the greatest indifference as to whether we went or not.

W<sup>m</sup> G. Turner.

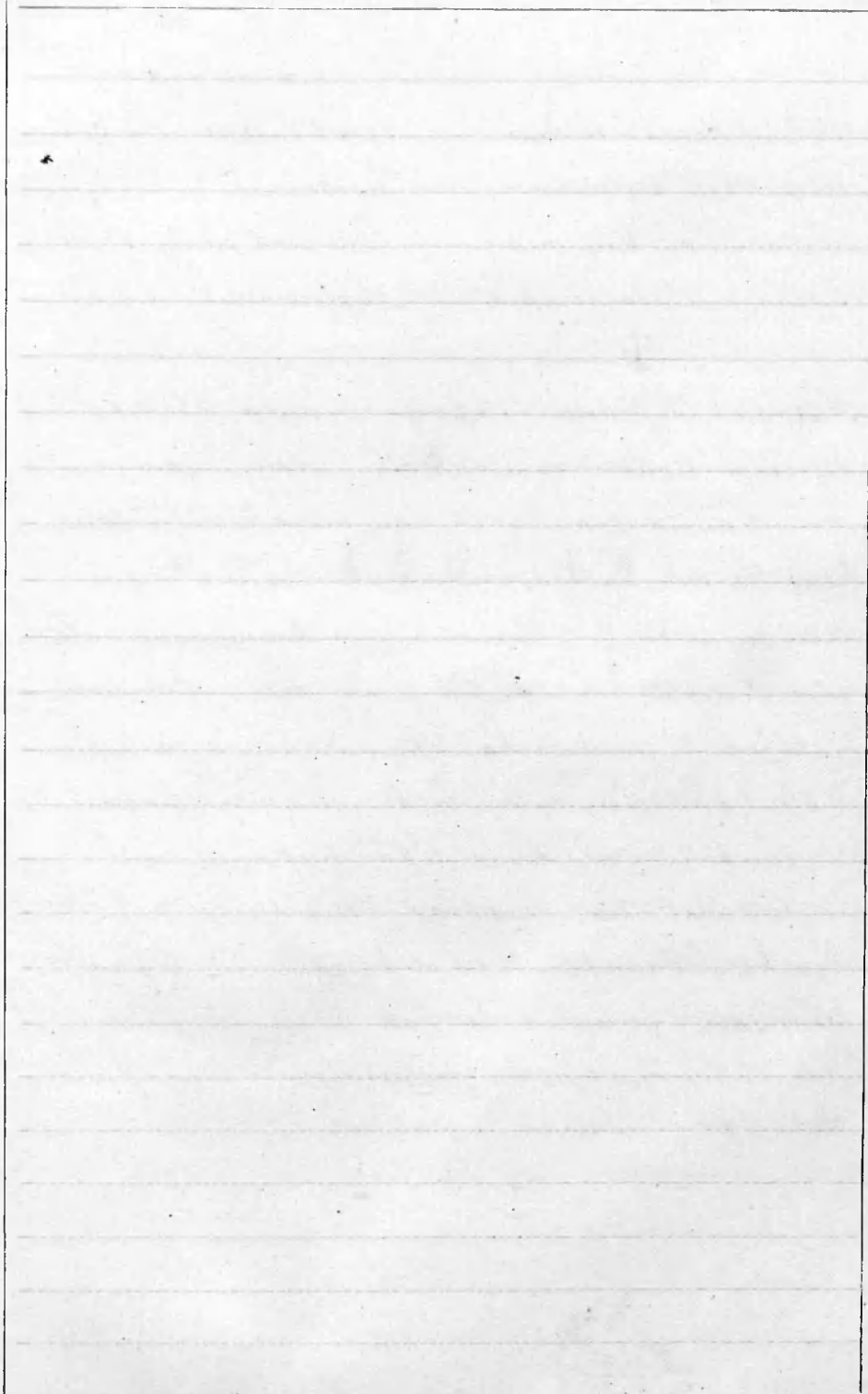
## Ane toi

Tilara Helaka oi mai  
 Ai patipati na noho  
 Oi namo siakan mia  
 Iaina mailaia ai apia.

## Hymn third.

Spirit Sacred you come  
 Us beside - dwell  
 You good plenty abides  
 A piece bring we have.

Karoua taulakani. Sapati dina helaka  
 Division eight The Sabbath day sacred  
 Iesu hauna loa, ia tau matakepulu itaia.  
 Jesus the town walked, he a man blind saw.  
 Iesu memero ia euanatai itia koau, Lohiapata e.  
 Jesus disciples him asked they said, Master,  
 matakepulu unai taika dika Kaxaia, ia, ia tupuna  
 blind man there who bad did, he, his parent  
 ia unuketo vara, mata dika, hapapai lasi.  
 he like that grew, eyes bad, bright eyes not.  
 Iesu koau, tauuapunai ia dika lasi, ia tupuna  
 Jesus said, in truth he bad not, his parents  
 asi dikana, Tilara unukaratomai tauuapunai.  
 not bad, Spirit that did truly.



A  
V O C A B U L A R Y  
*of the*  
*MOTU LANGUAGE.*



A. has the sound of "a" in father and "a" short in mad.

a

A causative prefix. The verb to which it is prefixed generally has the passive suffix.

Adikuaia

to show disrespect to, speak evil of.

Adikua

to bathe another.

Adipaia

to teach, show, cause to know.

Ac

the leg and foot.

Ac toilolo

to sit with legs stretched out.

Akinaia

to stand up a thing or person.

Alana

to lead, count.

Aia

a centipede.

Aida

some one, a certain person.

Airara

pole for propelling a canoe.

Ai

we 1<sup>st</sup> person plural also possessive we.

Aio

side of the neck.

Alu

gourd or bottle for lime used in chewing the betel nut.

Alakaia

to open another's mouth.

Alakaia

to cause to walk, learn to walk.

Alaala

war.

Alaia

to kill.

Alolo or halolo

to preach, make a speech, proclaim.

Ala

a fence.

Alala

to run.

Alu

a current.

Anaoro	to show, tell, make speech.
Anamoa	to praise, speak well of.
Anua	land.
Ane	to sing, a hymn or song.
Aneru	Angel (introduced word).
Anima	primarily something to eat, thing.
Apo	the scrotum and testicles.
Apia	to have, get.
Apalalaia	to tear, as calico.
Apoua	to assemble, gather.
Apata	to run in streams as water after rain.
Apa.	a bush turkey (Kotapeu Goura pigeon).
Apiaotoo	scramble, to help oneself without permission.
Ari or ariari	u to day, ad or recently, hence now, just now.
Aria	a feast.
Ariha	a large lizard.
Arituma	toothache.
Ariara	a street through the village, tara a road to the bush.
Asi	used before the verb, lasi after it meaning but.
Asimana	to squeeze.
Ate	point of the chin.
Ate (atse)	the liver.
Atonoa	to swallow.
Atorai	evening.

Atoahakilu	to turn over.
Atai	above.
Ataraia	to be married.
Atoa	to place, put down, plant.
Atalata	together as 5+5 atalata 10.
Atuahū	a painful swelling without matter.
Āu	tree, wood, fire wood.
Auka	firm, also hard, tough.
Autuna	the gall
Autupua	a mast.
Aunaria	wild animals.
Auneka	the thinking faculty, the mind.
Avalaia	a married woman.
Araia	to chase.

E.	always sounded as a in fate.
E <sup>ek</sup> ibou	full
Eleseni	where?
Elai	to fasten on the lani or girdle.
Elakuna.	long time ago.
Euauatai	to ask.
Eui	end used with rata.
Euikeu	as eua.
Eua	to give, often used after Koau (to speak)
Exera, herera	to talk.
Eseti	to shove with shoulder, to click with tongue.
Eka	always followed by na, which as which here?
Etouamu	truly, indeed, intensifies monokani true.
Eti	Where? as Bi eti lao? Where are you going?

I. sounded as *e* in *rager*.

*Ia*.

3<sup>rd</sup> Pers. Sing: he, she, or it also possessive.

*Iana*.

do his, hers.

*Idita*.

bitter.

*Ihaleha*

an orphan.

*Ikoko*

a hammer.

*Ikodiko*

to dip under water, to prostrate oneself.

*Ila*

hatchet, stone, or iron.

*Iulu mata*

tears.

*Iuhai*

to sniff.

*Iave*

sticks connecting outrigger with canoe.

*Inuta*

to prop bananas.

*Iuitouai*

thus, (showing how a thing is done).

*Iuikoautouai*

He spoke thus, he said.

*Iuiceni ai*

this place here.

*Iuikai*

this side.

*Iui*

here as opposed to *unui* there, also this.

*Io*

a spear.

*Iponuai*

all.

*Ipuni mata*

eyelashes.

*Ieiva*

planting stick like crossbar.

*Isemanoka*

to do a thing quickly

*Iipa*

*ima iipa* right hand.

*Iiuli*

acid to taste, sour.

Isia (itia)	to suck coconut, bite, kind of sugar cane break rows off bunches of bananas.
Ita	we 1 <sup>st</sup> pers: pl: including person addressed.
Itaia	to look.
Itia	3 <sup>rd</sup> pers: pl: their, also possessive.
Ititi (itititi)	pain.
Itau	different, other, foreign.
Itolo	hungry.
Itaunekai	some days ago, of things that happened long ago.
Ituala	doorway.
Ituali	a comb.
Itui	star.
Itoua	all.
Itu (liti)	screw.
Itoli	to pet as hen, to sit on heels.
Itotoli	to prop houses.
Itaulakana	long ago.
Itoa	enclosed in nets, also boundary.
Itokara	black cockatoo.
Itatala	to beat out bark of paper mulberry.
Itotoli	a walking stick, also prop for house.
Itapu	a jaw.

O.	has always the round full pound which it has in open.
Cho, ohoa	enough.
Choduka	a large scaly lizard.
Choa	plumbago
Cia	that's it, expressing assent.
Cibe, or eo	yes, just so
Ci, oienun	2 <sup>nd</sup> pers: sing: you also possessive they.
Ciamu	for you, used in giving not selling a thing.
Cle	done, used with rata, rata ole finished.
Clo	rattan cane.
Cria	to chew the pandanus fruit.
Ctuboro	a red parrot.
Ctaia	to hang out to dry, as clothes.

U.	sounded as oo in fool.
Ua	The Moon.
Uamamunaka	generally followed by ai, two day's hence.
Uala	an alligator.
Uarume	pronounced Quarume, fish.
Uaia, huaia	to carry.
Uhika	spotted duck.
Ulua	to climb.
Ulele	rough sea.
Umua	to paint the face.
Uma	plantation.
Umuu	2 <sup>nd</sup> pers: pl: you.
Uukai	that side.
Unuseuiai	there.
Unanauaka	day after.
Uunuka	another year.
Upama	a kind of hornet.
Uua	wash.
Utaia	to carry, take in a canoe
Uta	thick bush, forest.
Utua	to cut down a tree, to cut off a piece of wood.
Utu	the nose also the mouth
Utuputa	a higher tide than usual.
Utuhili	to blow with the mouth.
Utuma	a great many.
Utua	to carry a child on one's neck.



B.	sounded as in English but, sometimes like p.
Bani	to plait, as cinnet, pass bania to patch.
Bania	a patch.
Baubaw	pipe.
Bakibaki	dumplings.
Bāla	to row, also a white duck.
Bāra	a crab.
Baku	forehead.
Balaki	lungs.
Bēdi	a spoon made of cocoanut shell.
Be	a connecting particle.
Bilu	to make plantations.
Bitua	to break, also to gather flower or branch by breaking.
Bisisi	a small wrinkle.
Bisini	a small sunbird.
Bio	cocoanut shell cup deeper than a. Kexere.
Boiboi	to call.
Boilia	pass of boiboi, used of persons called.
Boka	stomach.
Boka kuuu	satisfied with food.
Boka kuntu	to desire, lit stomach tremble.
Botaka	to stink.
Bona, bonaua	sweet smelling, fragrant.
Bonaia	to smell.

Boio	lost, hidden from view.
Boi or poi	night, generally used with ana.
Boha	bald.
Boto	to go out, as a lamp.
Botua	to pull up or out, to weed.
Bou	particle used for euphony.
Boboboto	to jet out as blood from a wound.
Bokalakia	in the middle.
Botea	a basket.
Busibusi	a small boil on the face.
Bulukia	to gather.
Bume	cocoanut husk.
Bulana	grated cocoanut after the juice is expressed.
Bulukia	white, used only of hair.

D. sounded as in English, sometimes as *ts* or *s*.

Dāna to net.

Dedideti to anoint.

Dekena to stay by.

Dēhe veraudaki.

Derekadereta square.

Dipa to know.

Dina the sun, sometimes "a day."

Dika bad.

Dikadika intensive, very bad.

Dikua to carry suspended from the forehead as *Kiapa*.

Diku to bathe.

Dihio to descend, also to land, also South wind.

Dimurite small ant.

Dimuradimura very small.

Dilua native bathe, large dish, paw, or bowl.

Diai to hit.

Didiki bottom of sea.

Diholoa to shout, beat boards.

Dodoua object in going to place. Why have you come?

Dōlo pacified, lushed, as of a child.

Doto very high tide.

Doku calf of leg.

Dubala small land crab.

*H.* always asperate, often used or not according to the speaker.

Haine woman.

Hanūto to cook with hot stones.

Halihali liberal, generous.

Hauua land, country, also village.

Halala adze handle.

Hauuilato young girl, maiden.

Haodi to breathe.

Halaka quick, also easy.

Halaka light in weight.

Haitelua double of two thicknesses.

Hakekēkē to be even, as ends of two things, to place on each other.

Hāpa side of anything.

Hākala listen carefully, listen and obey.

Hakedi to bend forward the ear so as to hear.

Hakaru high tide.

Hakana to lead, to count.

Hāri to brandish a spear.

Halehohu to kiss.

Hamani to stick also gum, paste.

Hatua to plait mats.

Hauai to go over (as a river) get over a fence.

Hani wing.

Hala brains.

<i>Hamanu</i>	to send for.
<i>Hakaia</i>	to open the mouth.
<i>Hāele</i>	to answer.
<i>Hapapai</i>	bright eyes.
<i>Helaka</i>	sacred.
<i>Heui, pass a</i>	to give.
<i>Heto</i>	like, thus, comes last in the sentence.
<i>Heuteute</i>	to tremble, to shake.
<i>Heunai</i>	beneath under.
<i>Heau</i>	to run, run away.
<i>Heai</i>	to quarrel.
<i>Hemālai</i>	ashamed.
<i>Hekakalo</i>	to scratch.
<i>Heuas</i>	to steal.
<i>Hekuletupe</i>	to throw down carelessly.
<i>Hehea</i>	to carry water on shoulder.
<i>Heloho</i>	to wash off as dirt.
<i>Hekoki</i>	do do.
<i>Helakāu</i>	rude, to pass before a chief.
<i>Hetutulu</i>	to drop.
<i>Hemāune</i>	to whisper.
<i>Hekapa</i>	twins.
<i>Hetāia</i>	a small division, as of turtle.
<i>Hetoko</i>	to part combatants.

Netarali	to meet.
He kule	to lie down.
Hemaihemai	teeth not yet through.
Heu heu lao	to go hunting or fishing & sleep out.
He la	adorned, ornamented.
Netai	to dive.
Netaha hahi	adultery.
He lahe	fornication.
Heaulaiia	to run off with.
Netarauhe	to leave, to forget.
Hekehelai	to fall on one side.
Netalipapala	to fall backwards.
Netaintuli	to cry after one as child after mother.
He kalu he kalu	gums swollen when teeth are coming.
He komo komo	to gargle.
Heu bu	to adopt a child, make a pet.
He pama	vaila he pama smirking face.
He pili he pili	to rest against another sitting on ground.
He iro	small white snake.
He kela	to coquette.
He la lasi	too large.
He kitara	to fall backwards.
He au tara	to run up.
He au he kei	to run down.

Heau kaile	to run along the base of a mountain.
Helese	skull smashed.
Hekala	tongue smart, from eating something acid.
Himai	Interjec: of surprise.
Hili	to tie round and round.
Hilikau	to join two pieces of wood lengthwise.
Himihimi	to itch.
Hita	how many? nin hita how many coconuts?
Hise	epidemic disease, teeth(?)
Hiana	wife's or husband's brother.
Hioka	to whistle.
Hililia	to blow as dust, also of wind.
Hineri	to deceive.
Hotu	native water vessel, bucket.
Houu	full as a bucket.
Hoho or hohoa	complete, sufficient.
Hotoa	to throw, as stones.
Hou	a blister.
Hokōkaue	orphaned.
Hodi	a paddle.
Holoo	ground soft after rain.
Huto	navel.
Hukahuka	rotten (as wood).
Huni	to cover, covered hidden.

Hutuma	thick.
Huaia	to carry on shoulders.
Hulekau.	wrecked.
Huahua	fruit.
Hutuma	many used of people.
Hula	matter.
Huari	to smash pottery, to strike head on ground.
Huhu	bananas broken from different bunches.
Hukea	to break off single bananas.
Hula	to talk.
Hua	cough.
Hui buluka	an old man.
Hui	hair, small feathers.
Huilaula	February.
Huro	grindstone.
Hululua	to blow the fire.
Huo	Kangaroo net.
Hua	to put child in Kiapa.
Hulululululu	shining.
Huluhulu	rough.



K	sounded as in Kettle.
Karakara	Foolish, empty, purposeless.
Kamomai	to hear, listen, obey, understand.
Kāi Kāi	near, not far, also a snatke.
Kahikahi	do do.
Kāekāe	a parrot.
Kala or Kara	to make, do, the passive Karaia gen: used.
Kalamu	do.
Kalakala	do.
Kāua	armlet.
Kāmo	sticky, as new paint.
Kapea	after, last in time.
Kāpa	drum, also frontlet.
Kato	throat, also language, also hunger.
Kato paupau	Adam's apple.
Kaukau	dry.
Kāba	loins above the hips.
Kauira	plaited cane round the waist in mourning.
Katikati	double teeth.
Kapua	to burn, also roast on the fire.
Kapuna	place.
Kāhu	ashes.
Kamataho	red sweet potatoe.
Kāmo	sharp.

Kāhi	Stone club.
Kākera	crooked.
Karaia	to taste.
Kailakaula	near.
Kāua	side, by the side of.
Kakakāia	red, any bright colour.
Katopata	the deep sea.
Kahaw	finger, toenail.
Kaho	a young coconut, an old one being nua.
Kauna	thing, things, riches.
Kahukala	anything immature, as an infant.
Kari	to be frightened.
Kalo	a kind of bird.
Kara	a belt.
Kahuaueke	let go.
Kalai	white cockatoo.
Kaukeke	butterfly.
Kapukaputa	a few.
Kakato	window.
Kaundi	to spit.
Kakolo	dried.
Kamokamo	crumbs.
Kapukapu	the thrush.
Katokato	a short coconut tree.

Kamika	Tendon
Kāua	to plait coconut leaves round stem of tree.
Kaluko	a small dove.
Kaira	projection in roof of house.
Kari	to fall as bananas blow down.
Kahota	mature, ripe.
Karoa	to divide Karoana Chapter.
Karera	mangroves.
Kapearara	the younger of two children or two persons spoken of.
Katōi	an egg.
Kalupiaho	to cork.
Kahuatāo	to take care of a child while the mother is away.
Kali	too large to insert in hole or ring.
Kalo	to paddle.
Kerukeru	tomorrow, also a shady place.
Kekeni	a girl.
Kepōrai	to be inattentive.
Keni	to lift up or off the ground.
Kehoa	to open.
Kekerepe	melt, spleen.
Ketu	the upper part of the back of the neck.
Keru	cold used of persons & food, latter gen. keruma.
Keia	to dig a hole or dig up yams.
do	to carry a child on the back.

Kepere	a coconut shell, a cup.
Kōmia	chest, also end of house.
Keralu	shining.
Kelokele	the pandanus tree.
Keta	a sail.
Ketara	fresh coconut oil.
Kelēle	something in the eye.
Kēa	bush, uncultivated land.
Kemilosi	arms folded on chest.
Kesi	a shield.
Kerepu	10,000.
Kenukenua	name of small island off Tātano, Fairfax Harbour.
Keto	to slip or fall.
Kelēlekelēle	to do without permission.
Kelo	fresh water tortoise.
Kini, Kinitōre	to stand up.
Kimakoi	to steal continually.
Kibi	a kind of bird.
Kibi	a shell trumpet.
Kikia	to squeeze when in pain.
Kumeka	inland.
Kima	to watch for, expect.
Kili	to laugh.
Kilitililaia	to be laughed at.

Kiapa	the native netted bag.
Kilokilo	to spin as top.
Kini	a thorn.
Kiloki	parquet.
Kibikibi	a land shell.
Kolele	ill, disease.
Koau	to speak, pass Koaulaia.
Koaueteete	to refuse to obey.
Korkoi	to lie, a liar
Kockoe	loins.
Koata	strong.
Kopi	the skin.
Kopaia	to skin.
Kopi hemalai	ashamed.
Kopi auka	a fearless climber.
Koua	to close itualas Koua, shut the door.
Kohi	to heek a row of bananas into 2 or 3.
Kota	a weapon of war used to catch the neck & pierce it.
Kohu	riches, property.
Kokokoko	nail.
Kokoa	to nail, also to pick up.
Koerakoera	clean.
Kololo	to subside as a flood.
Korikori	native.

Kohumana	a wild duck.
Kokiaho	to uncork, to take out.
Koankaw	a message.
Kōne	beach also Kōnekone.
Korekore	a shelf.
Kohudilo	to fall forwards.
Komokomo	to gargle.
Komato	core of a boil.
Koholo	a tower.
Kōnaka	bird.
Koalapata	sword fish.
Koloa	to cut marks on a tree, to blaze.
Kopukopu	nurd.
Koala Koukou	a skull.
Koala	the head.
Koldokoldo	all, used gen: with mate, as all dead.
Kuhi	the roof.
Kuna	first in point of time.
Kunaua	old.
Kūri	to bury, a grave.
Kutow	heart.
Kurokuro	white, with na added it is very white, dappled.
Kūma	lamp black.
Kūma Kaxia	to blacken oneself as in mourning.

Kupa	heaven, sky.
Kulia	buried.
Kuaitu	broken.
Kumu	anus, stern of ship.
Kuia	to tie, as hands. also to str.
Kulu	to run at the nose.
Kudu	to swell.
Kurokuro	name of the Eastern point of the harbor.
do	long grass used for thatching.
Kutolokutolo	round.
Kupa labua	or letenia tai thunder.
Kualakuala	to swell up, as ice in water.
Kupakupa	a short coconut tree.

L. sounded as in English, but often like r.

Lau	1 <sup>st</sup> Pers. Sing. I.
Lauetu	Possessive, my.
Lalona	inside.
Lauu Hauu	water.
Lao	to go.
Laohaia	to take.
Lapia	arrowroot or sago.
Lātā	a large double sail, a small one being Keta.
Lara	blood.
Lakatoi	a ship.
Laulaupata	S. E. trade wind.
Lakalaka	side, under armpits, also stiffnecked
Lāmi	grass petticoat, women's dress.
Lavana	mother-in-law.
Laka	to walk, laka kiema to walk in front.
Laka	an earthquake.
Lālaia	to dry or cook in the sun.
La	a prefix, used before lina and ina & when of persons.
Laluaoi	you two, they two, we two.
Laro	a herald.
Lauri	left.
Lakāi	a kind of fish large.
Latana	name, also on the top of.



Lakais	to pull up.
Lakāna	to be rude.
Lakaka	nervous, one afraid of falling.
Lakatānia	left, as something in the house.
Laku	to light a fire.
Latorāi	sleepy.
Lalilali	to jet out, as blood.
Lalona āka	venturesome.
Lali	rash, as measles.
Lapana	hunting.
Lalo	inside.
Lakuelakua	to warm at the fire.
Laloa	to wait.
Lalataroa	about 9 a.m.
Lakuaia	to strike in falling as arm or head.
Lalatahelohia	about 11 o'clock.
Lani	intensive.
Lao	fly.
Lao qachia	to fan away flies.
Lalua laui	to forget.
Lare	rope stays to mast.
Laoeraera	to go about, gen: of hunters.
Lahaho	N.W. wind.
Laru	a mallet.

Lapapa	A large flat stone in the sea.
Lairalaina	to move.
Lalo palala	forethought.
Laumataure	surprise.
Leralera	tattoo, writing, anything striped or variegated.
Leta	cocoanut leaf.
Lekena	noise generally.
Lei	grass.
Lio	to put on the "lami."
Liki	a branch.
Loha	to measure, also a fathom.
Lou	to return.
Loulaia	to take back.
Lokoloko	to be pregnant, to speak imperfectly.
Loa	to walk.
Loto	to shout out.
Lolo	intensive, as dika lolo very bad.
Lolia	to nurse also to hug.
Lokola	the whole, many.
Loki	rheumatics.
Loka.	a sweet smelling herb.
Lolo	spathe enclosing cocoanut blossom.
Loho hanai	to jump over.
Loho tope	to jump down.

Lolia	a chief, also to boil or bubble up.
Loho	to fly.
Lokolu	back of neck below lump.
Luli	dugong.
Lulua	large rattan cane, to put on a toea.
Lulua	lulululu, luluta to drive away.
Luaia	to unloose, untie, hence deliver, also to dig.
Lua	two.
Luasru	twenty.
Lualua	to dig.

M.	sounded as in English.
Mai	to come, with e before or me behind.
Mailaia	to bring.
Maimu	peaceful, not fierce.
Mata	the eye, the point of anything.
Mamu	thigh.
Maolo	straight.
Matamata	new.
Maouka	weak, cowardly.
Maluani	male of the young of men and animals.
Maralo	to dance.
Makolu	to break.
Maimumaimu	very small, also emaciated.
Maikumaiku	very small.
Mātu	a hole.
Māki	ripe.
Maeta	done, of things cooked.
Mata nadinadi	pupil of eye.
- launa	brows do.
- Kopua	lids do.
Manatamanata	smooth.
Maas	gums.
Mataboi	large rope.
Māka	broken as edge of knife.

Makela	spider.
Matai	to tie.
Mariboi	a bat.
Mataila mataila	difficult.
Māla	to give birth, tongue, edible root of banana.
Makolo	nostick.
Makasi	very low tide.
Mati (mates)	dead.
Matana dika	overcast in quarter where wind is from.
Maiali	long feather.
Maa ke	edge of board.
Maramara	to yawn.
Mālo	midnight.
Mata papa	to look pleased.
Maulu	spirit, Koala maulu bump on head.
Matadidi	a gathering, abscess.
Mauumau	beetles, also a kind of stinging fish.
Mauai	small sword fish.
Makuku	raila makuku laughing face.
Mero	a boy.
Mēu	rain.
Metau	heavy.
Mēde	temples.
Metai	sheltered from the wind.

Miso	Dirt, dirty.
Mili	sand, dust.
Miara	female Kangaroo.
Milikini	north wind
Mia	leave.
Mokolelora	a dose.
Moneki	rough, pitted face.
Mokea	to twist off as coconut from stem.
Motu	name of a race, also to break.
Motumotu	a small island.
Mouakani	time.
Motua	to express coconut juice.
Mocmoc	ref.
Moali	to rejoice.
Mulina	the back of anything, behind.
Mulimuli	outside of, get with air.
Mumuta	visit.
Mutu	to sink.
Mumu	turtle egg.
Muibatoo	to tread upon.

H. sounded as in English.	
Kaku	to swim.
Kāmo	good.
Kamui	mosquito.
Kadi	a stone, rock, crow.
Kadinadi	small stones, seeds, shot, kidneys.
Katuna	children, also of a cow.
Kaari	to wait, expect.
Kāo	an earthenware dish.
Kauai	to iron, smooth, to plane.
Katuku	child, descendant.
Katua	to cook.
Keka	a year.
Kese	a hill.
Kēka	clear.
Kēkea	to throw away, discard.
Kihi	a dream.
Kinoo	fog mist.
Kiu	cocoanut tree, also its mature nut.
Koho	to dwell.
Koka	to awake.
Koiroi	to beg.
Kouoa	to roast over the fire.
Kohu	name of a stinging fish.

Hoko

A crane.

Holu

The coarse kind of carcass round the coconut

Holo

a fruit so called.

Hutukara

a large kind of oyster.



P. as in English.

Palala	split.
Palapala	sole of foot, palm of hand.
Palipali	net.
Paine or paita	if.
Pamona	thus, in this manner.
Pata	large, great.
Patu	angry.
Pau	to plait, to patch.
Para	a prefix to show that all have a share.
Paka	shoulder.
Patipati	story beside.
Patana	great.
Pataia	to keep a bladder in the air with the hands.
Pautai	to jump.
Palakapalaka	square.
Pada	a disease. palsy?
Pasila	red colour of teeth from betel nut chewing.
Patina	stubble.
Paila	red earth used for painting the face.
Pata	a gum.
Peta	to bale.
Piloulo	auto.
Pitipiti	to knock.

Pipitaiia	Uro pipitaiia pot cleanings.
Pouka	rotten of fruit.
Poipoi	to call.
Posi	the bladder.
Pulukia	to spit out.
Pula	very high tide.
Patupatu	rough spotted, pitted as in smallpox.
Popolu	the hornbill.
Pitopito	Small insects, as weevils.

L.	as in English only without the "u" sound.
Lauta	Ten Lauta ta Elerew.
Lataia	to pierce with spear.
Ladia	to strike with rope's end, to fan flies.
Lasi	stalk, as of bananas.
Latoi	short.
Lauau	small rope.
Lalahu	smoke.
Laitu	broken.
Latua	knot.
Ladilaia	to take by the legs and dash head on a tree.
Latope	to cork also a cork.
Lauua	to spear by throwing the spear as against sticking
Quade	locust, grasshoppers.
Quatequake	finger.
Quia	a pillow.
Lihoko	shallow.

R. much like L. but R before 'a'.

Rauu water, hot water is vai sialu.

Rerarena tattooed.

Rara a herald.

Rāu to crawl.

S.

Seca	to pour.
Sekoa	to sharpen a knife or axe.
Sekesele	to sharpen an axe.
Seue	long ago.
Setila	don't know.
Sialu	hot.
Siakan	plenty, a great many.
Siai	to send.
Sinalu	a hundred.
Sililu	a reed.
Sipoua	alone.
Sinarai	a river.
Siraia	to turn round end for end.
Sinapata	thumb and big toe.
Siokomun	a kind of banana.
Sisirana	as far as.

T.	before i and e often sounded ts, otherwise as in English.
Tai	to cry, also used of barking and crowing.
Tau	body, also man as against woman.
Tauna	a man, used with the name of his village.
Taunimanima	men generically, people.
Tauv	ground, soil.
Tauopala	the earth as against the sea.
Tarava	wife payment.
Taka	what?
Tamona	one, also ta.
Tamotamo	father.
Tapua	clothing generally.
Tutau	distant of place or time.
Taulakani	long ago.
Taulakani	eight.
Taulato	six.
Tapai	pluck, used with Kuaiti.
Tanu	also.
Tapa	morning, also tapalele.
Taka	who? whose?
Ta	prefix to three when used for people, ta toi.
Talutahu	a large fish.
Taituna	a man's sister.
Tukuna	a first born son.

Taumutitai	the last born.
Tatino	a younger brother or sister.
Tapari	a male Kangaroo.
Taupe	to swing.
Tarara	the sea.
Tarea	to pull, drag.
Tameno	salt.
Tahuiri	to cover in, as burying.
Takataka	clouds.
Taloo	to sweep.
Takahu	shady.
Tatato	to drag, as an anchor.
Tali	rudder.
Talula	a few remaining ill after an epidemic.
Tale	to tear.
Tatalai	to reject, refuse.
Talotalo	May.
Tara	road.
Tahua	to seek, look for.
Tarua	a blanket.
Taeau	ascend.
Tau	a species of banana.
Talaki	wounded.
Tatatupe	sun gone down.

Tailia	to water plants, to pour water on sick person.
Tagai	bag net.
Taola	level ground, table land.
Tatapala	to beat.
Tatakumu	to strike on a rock as a boat.
Tahoa	to throw.
Tanatai	to hang up.
Tahana	one thousand.
Taeva	top of, as box.
Talia	to tear off the coconut husk with the teeth.
Talaratu	a coconut made at death or parting.
Tulu	unknown space.
Tapa unua	early morning.
Tahu	to rub on the body as powder.
Talina	outrigger.
Tauhan	a youth.
Tagala	sea eel.
Tadikaka	friends as against enemies.
Tauhaloa	to comfort.
Taunapuaia	very good.
Tevira	thin.
Temali	to lick.
Teholo	oil.
Teketekenaluh	wilderness uninhabited land.



Tinana	Mother also interject of surprise.
Tipona	alone by oneself.
Tiali	light.
Tihi	man's girdle, also paper mulberry.
Tikatika	very.
Tilara	Spirit.
Tirarai	a report.
Tipura	darkness.
Toca	white shell amulet.
Toko	to anchor, also the noun.
Toko	the end, to stop.
Toko	wait-a-bit.
Tokona	the end of a thing.
Toi	three.
Toloidi or	Tole to get up rise from sitting.
Toipi	to fruit.
Topu	deep.
Tolia, totoli,	to touch also totoli
Tolia rareai	to insert as nose stick.
Tokola	Bauua leaf at stem.
Toaia	to pole a canoe, propel with poles.
Toua	to burn, as grass.
Tolea	to cast a net.
Topoa	to put in the mouth.

Totoho	very high day tide.
Tolu	back.
Tui	the knee.
Tupuna	parents.
Tuputama	ancestors.
Tutututu	champoo, beat a sick person with the fist.
Tulupu	cassowary feather headdress.
Tutu	to grow as a swelling.
Tutua	to stick with a spear.
Tulia	to plait armband.
Tutuna	end.
Tutulia	to singe the hair off an animal.
Tulituli	a native wood like rosewood.
Tukituki	skin scaly, itchy.
Tua hia	to read, to count.
Tuli	bone.
Tunua	to boil.
Tunutu	to burn pottery.
Tupua	crown of head, over head.
Tupuia	the tail of a bird.
Tuiana	friend.
Tupu	to grow.
Tulua	to help.
Tulia lulu	a rib.

V. as in English.

Vanaka	Generally with ai, day after to-morrow.
Vanaki	small canoe.
Valani	yesterday, also rain ceasing or lessening, "taking off"
Vara	to grow.
Vahuvahu	China rose.
Vahotita	to rob.
Vakolo	burnt bush.
Vaxovaro	a scar.
Vata	name of evil spirit, also sign of present spast.
Vaboho	a lizard.
Vāpu	a widow.
Vātō	a widower.
Vaicisahu	hot water.
Vaitani	finished.
Vaila	the face.
Vailana	generally the front.
Vareai	to go inland.
Vaoha	sea urchin.
Vatu	a chisel or gouge.
Vaina	small bag.
Varavara	dependent, relations, those who will help you.
Vataole	done finished.
Vasi	to go to a person who is a short distance from you.

Vaxakunn

Vatavata

Vatavata

First-born or elder of two persons spoken of.  
a ladder.

tall coconut tree.